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**BRIGHTON, MASSACHUSETTS**



# The Review

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## EXCRESCENCES OF AN UNSOUND PIETY.



late this subject has been frequently discussed by the Catholic papers of Germany, owing to disagreeable occurrences bordering close on superstition, such as alleged apparitions, more or less ridiculous prophecies, the systematic spreading of devotional practices of a suspicious nature, and literary productions relying more on legendary tales than on plain common sense and the rules of sound criticism. It may be deplorable that these matters are discussed in newspapers, and it is not pleasant for them; but we agree with the Cologne *Volkszeitung* that it is simply their plain duty; the more so, since many of these excrescences do not spring so much from want of common sense or a defective theological or general training, as from speculation or money-making pure and simple. In the latter case it would be highly improper to observe silence, and in the former it would be impossible, because Protestant

and Liberal papers take the initiative in such things, and the Catholic press is simply forced for its own sake as well as that of its readers and the Church, to enter upon this subject, to acknowledge the impropriety of these things, regardless of their sources, and in doing this, it is often necessary to call a spade a spade.

Of course, it pertains to the ecclesiastical authorities to lead the fight against these excrescences of an unsound piety and speculating greediness, and this is done more commonly and energetically than is generally known. We are glad to place before our readers a series of theses discussed by the clergy of the Archdiocese of Cologne several years ago. In them the underlying principles as well as their application are treated so clearly and succinctly as to be eminently fit for the instruction of the laity. Our theme then is: "How can and should the clergy coöperate, so



that the devotions of the Christian people and the ascetic literature furthering them, may be preserved or purified from the excrescences of an unsound piety?"

A pure, intelligent faith and faithful obedience to the regulations of the Church, are the fundamental conditions of sound piety. The dogma of the Council of Trent, that "faith is the foundation and source of all justification," may also be applied to prayer and all other forms and kinds of divine worship. Even if the other theological virtues preponderate in them, singly or collectively, it is faith that in every case presents to the Christian the object or purpose, and the motives of his exercise of devotion. The necessary consequence of this intimate union between faith and devotion is that the integrity of the latter is conditioned on that of the former. As, moreover, by virtue of Christ's ordination, faith is the unerring light that is to point out to redeemed man the way to God, the inviolable rule, according to which the Christian must regulate his religious and moral life in everything, it is necessarily a fundamental principle for every mode of worship that it conform in matter and form to the dogmas promulgated and elucidated by the Church. *Lex credendi, lex orandi.*

This rule we find carried into effect in the forms of worship ordained by Christ or the Church, as, for example, Holy Mass. They are *per se* the correct expression of the revealed truths or mysteries of the faith, rendering to the faithful the occasion and the proper methods to offer due homage to God, viz., adoration, praise, thanksgiving, and to obtain manifold graces for themselves. It is different with private devotions, whether they are performed in church or at home, because in them the harmony between faith and piety depends on subjective conditions, knowledge and the good will of the faithful; hence we always find in them the possibility of a devotion more or less in discord with the rule of faith. But it is the province of the Church, in consequence of her office as teacher and ruler, conferred upon her by God, to regulate also private divine worship and to preserve it from

aberrations. On the one hand, she proclaims and explains the rule of Christian faith and morals, that is to be the foundation and norm of all exercises of devotion, and on the other, she is ever solicitous to guard against erroneous views and abuses, by special instructions and regulations, and where they have crept in, to remove them by earnest censure.

The preceding principles obviously also constitute the standard according to which the value of productions of art and literature, such as prayerbooks, lives of the saints, pictures, statues, etc., is to be judged, in so far as they are intended to promote public or private devotion.

From the above it is easy to understand the principal causes of these excrescences, and with what means pastors of souls must try to obviate them. The first and greatest enemy of sound piety is ignorance or error in regard to Catholic dogmas and such tenets of natural religion as are contained in them. Faith and divine worship are so intimately bound up, that if the former is dimmed, even unconsciously and without blame, the integrity of the latter is in danger. Experience proves that ignorance in matters of faith was the chief cause of devotional degenerations which we must pronounce superstitious. They are the more deplorable, because, as a rule, they attach themselves to practices of devotion that are either prescribed or laudable in themselves, and because they conceal their real nature under the guise of extraordinary piety, and thus creep in among the Catholic masses without being recognized. The Council of Trent bitterly complains that superstition, the hypocritical enemy of true piety, even took hold of the holiest and most divine in the Church, the sacrifice of the Mass, and surrounded it with superstitious representations and practices.

Another cause is sickly sentimentality. It impedes progress in the imitation of Christ, which must be grounded on self-denial and the stifling of self-love, and it produces disappointments which frequently kill all moral energy and create disgust and aversion for all practices of devotion. The Council of



Trent attributes the degenerations in question also to the carelessness and improbity of man. By the former we are to understand a culpable thoughtlessness, which pays no attention whether a devotional exercise be conformable in matter and form to its august and holy object or not; and as a special form of improbity the Council mentions avarice, that often occasions disorders of a simonistic or superstitious character.

As protective or remedial measures against these excrescences we note, first, thorough instruction of the Christian people by sermons and catechetical instructions in the truths of faith in general, and particularly those pertaining to divine worship and exercises of piety, prayer, veneration of the saints and relics, prayers for the dead, indulgences, etc. Thus these exercises are made more solid and preserved from aberrations. In recommending them, as for instance the veneration of relics, stress should not be laid on the narration of miracles and the miraculous granting of prayers, but rather on the dogmatic truths in question. In this way the faithful will esteem more highly the services and devotions that have such intimate connection with the chief mysteries of salvation, and the morbid craze for something new in the exercise of piety is repressed. Sickly sentimentality is eradicated by frequent solid instructions on the nature of true piety.

It would not be advisable, however, to preach special sermons or instructions on these excrescences, because thus misunderstandings and scandals could scarcely be avoided, and it is difficult to treat exhaustively of particulars without giving occasion for abuse to the ignorant or evil-minded; and again the faithful would oftentimes not be

able to apply general principles to particular exercises of devotion. Hence it would be better to refer to these things frequently in sermons and instructions.

The question whether a devotion is good and praiseworthy, the pastor must decide solely by the standard of dogmatic and moral theology and the regulations of the Church. Neither his personal tastes, nor the opinions of non-Catholics, nor the whims of lukewarm Catholics can cut any figure in such matters. As the custodian of the sanctuary, the priest must give his flock an example of perfect obedience to the precepts of the Church regarding divine service and everything appertaining to it. He will not introduce new devotions or confraternities, nor allow them without the approbation of his bishop. This approval is also enjoined, on the clergy as well as the laity, for the publication of new prayerbooks and prayers, of alleged miracles, miraculous granting of prayers, visions, apparitions, prophecies, etc. Pastors should not only avoid everything that is not in conformity with the regulations of the Church, or in any way objectionable in service and church, but they should also guard against these things creeping in among their people, by timely instructions, because as a rule it is difficult to eradicate such abuses after they are once established. In quoting stories from old legends, pastoral prudence as well as charity demand that we consider well whether what was considered edifying in less critical times would not produce the opposite effect now.

Judging from some Catholic papers in this country, it would seem well to note that all this applies also to us, and that the Constitution of Leo XIII. was also written for priests and editors in the United States. T.





## Subjects of the Day.

### Deplorable Tommyrot in the Pulpit.

A recent hyper-patriotic effusion in a Chicago pulpit has drawn from a Canadian Catholic journal, the *Ottawa Union* [No. 17], a deserved castigation. The sermon referred to was delivered by Rev. Sheran of St. Paul on Easter Sunday in the Holy Angels' Church, Chicago. Here is a specimen paragraph:

A second cause for our rejoicing is our grand national inheritance; we are heirs of a land flowing with milk and honey. You may rejoice this morning that God has cast your lot in this magnificent church, the first in the city of Chicago, in this magnificent city, the most progressive, perhaps, in the United States—in this magnificent country whose sky domes neither a serf, a servant nor a slave. You may thank God and rejoice because He has cast your lot not in the soul-shrinking atmosphere of Europe, but in a land where freedom is the birthright of all, and education the watchword of all, and opportunity the privilege of all—in a land where you may easily acquire all that can minister to the luxury, the comfort or the stern necessities of the human race.

Such tommyrot may be tolerated on the political platform—says the *Union*—but it is deplorable from the pulpit of the Catholic church. To say that the sky of the United States “domes neither a serf, a servant nor a slave,” is about as correct historically as it is elegant rhetorically. As we read the words there arose before our eyes visions of negro lynchings and divorce courts and godless schools—and Carrie Nations. “The soul-shrinking atmosphere of Europe” is just too funny for anything. Mark Twain could not have done better.



### “Les Melanges de la Verite.”

Editor Desmond, of the Milwaukee *Catholic Citizen*, some time ago published in book form a collection of his best editorials. As Mr. Desmond is merely a clever stylist, lacking one and all of the quali-

ties which go to make a man a great Catholic writer, his volume has no permanent and solid value.

Editor Tardivel, of *La Verité*, of Québec, is a publicist of a different stamp, and we hail with genuine delight his decision to issue his best reviews and essays in book-form under the title of ‘*Mélanges*.’

A learned and pious priest, who has for many years labored in various parts of the Dominion and knows Canadian affairs intimately from personal knowledge and observation, recently wrote us as follows:

“Mr. Tardivel, besides having always been a fervent and practical Christian, has for the past thirty years stood in the foreground as a staunch and able defender of purely Catholic principles. He is, I think, the only editor truly independent politically in the Province of Québec, not to say in the whole country. As you will readily understand, that alone is quite enough to account for the fact that his journal *La Verité* is not and can never be *à la mode*, and therefore popular, in a country where Catholic Liberalism has for many years exercised a strong and nefarious influence, while political partisanship has become a sort of rage, carrying away the great bulk of our people, nay more, completely upsetting even some of our best men, and that, too, not among the laity alone. That such a deserving paper as *La Verité* has been left unsupported by many who boast of their attachment to the Holy See and its recommendations, is sadly significant and reflects no credit, I am sorry to say, on a land which we love to picture to ourselves and others as the most intensely Catholic in the world.

“Now, some friends, after talking the matter over without Mr. Tardivel’s knowledge, have lately come to the conclusion that it might be an encouragement given to a self-sacrificing journalist, as well as a very effective means of extending the beneficial influence of his writings, if the principal articles



of *La Vérité* were published in a series of handy volumes; hence the announcement of '*Les Mélanges de la Vérité*.'

Father Drummond, S. J., who has known *La Vérité* and its editor well from the paper's inception, lately (Feb. 27th) said in the *North-west Review*, that—

Mr. Tardivel may have his faults, but he is preëminently sound and fair. As a journalist he has done incalculable good in combating that Catholic Liberalism which the English bishops recently condemned, and which he has made less respectable in Canada than it used to be before his time, inasmuch that sympathy with the general trend of *La Vérité* has almost become a test of sound doctrine.

□ The editor of THE REVIEW fully subscribes to this opinion. When, soon after starting

his own journal, he became acquainted with *La Vérité*, he earnestly endeavored to model THE REVIEW after it in spirit and tendency, and since 1894 *La Vérité* has been the only one among his newspaper exchanges which he has had bound and given a place in his library.

Those among our readers who desire to obtain a new source of reliable information about the Catholic Province of Québec and the Dominion of Canada generally, should secure *Les Mélanges de la Vérité*, of which the first volume, costing seventy-five cents (subscribers to *La Vérité* get it for fifty) will appear at an early date.

Mr. Tardivel's address is: Chemin Sainte-Foye près Québec, Canada.—ARTHUR PREUSS.



## STUDIES IN MUTUAL LIFE INSURANCE.

THE WIDOWS' AND ORPHANS' FUND.



IN No. 4 there was printed a letter from Mr. J. W. Freund, anent my article in No. 1, "Doctoring Our Mutuals." I thank Mr. Freund for his benevolent tone, but object to his statement that I made a mistake in supposing the age of the members of the W. & O. Fund to be 51 instead of 48 years; that I mistook the assessment rate, and consequently my whole argument was wrong. The figures on which I based my calculation are taken from a certain pamphlet signed by J. W. Freund, Frank Tombridge, and E. W. Heckenkamp. Therein is said, on page 3, that the average age of members is at present 48 years (i. e., in 1899, if my memory fail not). Since the adoption of the new scale, no new members have joined, on the contrary, a considerable number of old members and that, as is the rule, best risks, have dropped out. Thus we were induced to assume 51 as the average age, the more so as not even the fal-

lacy of "new blood" could be adduced here.

The rate for an insurance of \$1,000 I likewise took from that pamphlet, page 5, where for age 45, a total annual payment of \$24.40 is given.

Even if my supposition be wrong and that of Mr. Freund correct, I fail to see how the W. & O. F. can keep its promise. But the W. & O. F. never has done so except for the last year.

In the subsequent figuring by an accountant, he may see where the W. & O. F. will end with its present rates, even had it laid aside all savings from the \$12 rate for \$1,000, at age 21, paid annually in advance, and improved by 4 per cent. compound interest.

In former times, the W. & O. F. has lived upon its own future. Mr. Freund may claim there are no debts to be paid, since all "death claims have been paid within the limit set by our constitution," but he forgets that they



have been paid with money belonging to the living; that there is next to nothing wherewith to meet the increased death rate as far as past accumulations are concerned. He may object to the term "debt" and prefer "deficit." What is the difference between six one way and half-a-dozen the other? Why not call a spade a spade?

J. HERNAN.

\* \* \*

In the new rates for the Widows' and Orphans' Fund, sufficient allowance seems to have been omitted for the *annual* mortality. All the calculations appear to be based on average expectation of life, losing sight of the fact that the heavy losses caused by early deaths can not be counterbalanced by the contributions of those who outlive their expectancy.

To illustrate my point, I subjoin a table showing a class of 1,000 men, age 21, with death losses and number of survivors for every year. Judging from Mr. Freund's figures (\$14.00 a year, with \$2.00 added for expenses, which he admits to be about \$2.65 per member), we may count about \$12.00 net income per member.

For easy calculation, I take the most advantageous way for the society, assuming all premiums paid yearly in advance. Death losses paid from income first and balance deposited or invested, drawing at once 4 per cent. interest. Note the result.

For twenty-five years all goes well. The reserve fund reaches \$127,286, when in the 26th year we find the death losses exceeding the premium income. So the reserve must be drawn upon. Still the interest earnings are helping out for ten years more, the reserve fund reaching at that time its highest point. The following year, with 665 members still alive, the death losses exceed the total income, and now comes the final test regarding the correctness of the calculated premium.

But alas, after exactly fifty-one years of existence, with 341 members still living, the reserve fund has disappeared, and there is a shortage of over \$16,000 on loss account. If

the society has not taken in new members, but expected to provide for its insurance like every well-regulated insurance company does, they now find that the 341 men have paid a total of \$612 apiece for the benefit of deceased members, but must now dissolve.

Even this showing could not have been made, but for the total of \$178,397 of interest earnings, which postponed the "evil day."

There are now 341 men, all 72 years old, who discover after fifty-one years' faithful payments, the "mistake" in the calculation. What shall they do?

Assuming, however, that the public at large was attracted by the "low price" of the W. & O. F. insurance, and new members joined annually, so that there was yet sufficient money in bank to pay the losses of the original class of 1,000 young men, following out the table for twenty-one years more, always giving credit for the stipulated contributions and paying the losses from other funds, we find a total deficiency of almost \$326,000 !!

If any society (Catholic or otherwise), desires to benefit its members by any life insurance plan, let the rates be figured for every age on the correct basis, making full allowance for current mortality, expense account, and fluctuations in interest earnings. It is a fearful responsibility for any body of men, to promise results which can not be realized, but where the character of the proposition is such that few of the members can figure it out themselves, but must trust to the judgment of others, who mean well, but also know little of the chances involved. The main trouble is in life insurance, it takes often a good many years to notice such errors in calculation, and if the membership of a society can be kept up by recruiting annually, it will be a long time before the evil day is noticed. But every new member means that much increased obligation to be provided for. So it is necessary to let each class of members provide for its own insurance by a sufficiently large premium to be on the safe side.

ACCOUNTANT.

[Table on next page.]



CLASS OF 1,000 MEN, AGE 21, EACH INSURED FOR \$1,000 PAYABLE AT DEATH, COSTING \$12, IMPROVED AT 4 PER CENT. COMPOUND INTEREST.

YEARS.	No. LIVING	DYING	INCOME	DEATH LOSSES.	REMAIN	4 PER CENT.	ON HAND.	YEAR.	No. LIVING.	DYING.	INCOME.	DEATH LOSSES.	REMAIN	4 PER CENT.	ON HAND.
1	1,000	8	12,000	8,000	4,000	160	4,160	39	634	17	7,608	17,000	9,392	5,779	150,261
2	992	8	11,904	8,000	3,904	322	8,386	40	617	18	7,404	18,000	10,596	5,586	145,251
3	984	8	11,808	8,000	3,808	488	12,682	41	599	19	7,188	19,000	11,812	5,437	138,876
4	976	8	11,712	8,000	3,712	656	17,050	42	580	20	6,960	20,000	13,040	5,033	130,869
5	968	8	11,616	8,000	3,616	826	21,492	43	560	21	6,720	21,000	14,280	4,663	121,252
6	960	8	11,520	8,000	3,520	1,000	26,012	44	539	22	6,468	22,000	15,532	4,229	109,949
7	952	8	11,424	8,000	3,424	1,177	30,613	45	517	23	6,204	23,000	16,796	3,726	96,879
8	944	8	11,328	8,000	3,328	1,357	35,298	46	494	24	5,928	24,000	18,072	3,152	81,959
9	936	8	11,232	8,000	3,232	1,541	40,071	47	470	24	5,640	24,000	18,360	2,544	66,143
10	928	8	11,136	8,000	3,136	1,728	44,935	48	446	25	5,352	25,000	19,648	1,860	48,355
11	920	8	11,040	8,000	3,040	1,919	49,894	49	421	26	5,052	26,000	20,948	1,096	28,503
12	912	8	10,944	8,000	2,944	2,113	54,951	50	395	27	4,704	27,000	22,296	248	6,455
13	904	8	10,848	8,000	2,848	2,312	60,111	51	368	27	4,416	27,000	22,584	178,397	Deficiency
14	896	8	10,752	8,000	2,752	2,514	65,377								16,129
15	888	8	10,656	8,000	2,656	2,721	70,754	52	341	27	4,092	27,000	22,908	Total interest earnings, etc.	39,037
16	880	8	10,560	8,000	2,560	2,936	76,330	53	314	28	3,768	28,000	24,232		63,269
17	872	8	10,464	8,000	2,464	3,151	81,925	54	286	27	3,432	27,000	23,568		86,837
18	864	8	10,368	8,000	2,368	3,372	87,665	55	259	26	3,108	26,000	22,892		109,729
19	856	8	10,272	8,000	2,272	3,597	93,534	56	233	26	2,796	26,000	23,204		132,933
20	848	8	10,176	8,000	2,176	3,828	99,538	57	207	25	2,484	25,000	22,516		155,449
21	840	8	10,080	8,000	2,080	4,064	105,682	58	182	24	2,184	24,000	21,816		177,265
22	832	9	9,984	9,000	984	4,266	110,932	59	158	23	1,896	23,000	21,104		198,369
23	823	9	9,876	9,000	876	4,472	116,280	60	135	22	1,620	22,000	20,380		218,749
24	814	9	9,768	9,000	768	4,682	121,730	61	113	20	1,356	20,000	18,644		237,393
25	805	9	9,660	9,000	660	4,896	127,286	62	93	18	1,116	18,000	16,884		254,277
26	796	10	9,552	10,000	448	5,073	131,911	63	75	16	900	16,000	15,100		269,377
27	786	10	9,432	10,000	568	5,253	136,596	64	59	13	708	13,000	12,292		281,669
28	776	10	9,312	10,000	688	5,436	141,344	65	46	12	552	12,000	11,448		293,117
29	766	11	9,192	11,000	1,808	5,581	145,117	66	34	10	408	10,000	9,592		302,709
30	755	11	9,060	11,000	1,940	5,727	148,904	67	24	8	268	8,000	7,732		310,441
31	744	12	8,928	12,000	3,072	5,833	151,665	68	16	6	192	6,000	5,808		316,249
32	732	12	8,784	12,000	3,216	5,938	154,387	69	10	5	120	5,000	4,880		321,129
33	720	13	8,640	13,000	4,360	6,000	156,027	70	5	2	60	2,000	1,940		323,069
34	707	13	8,484	13,000	4,516	6,060	157,571	71	3	1	36	1,000	964		324,033
35	694	14	8,328	14,000	5,672	6,076	157,975	72	2	1	24	1,000	976		325,009
36	680	15	8,160	15,000	6,840	6,045	157,170	73	1	1	12	1,000	988		325,997
37	665	15	7,980	15,000	7,020	6,006	156,156	74	0	1000					
38	650	16	7,800	16,000	8,200	5,918	153,874								

## Current Educational Topics.

**Inconsistent Methodists.** We read in an editorial in the (Methodist) *Northwestern Christian Advocate* (April 24th):

The aim of education is not to turn our children into perfect machines for the performance of certain industrial tasks; it is not simply or primarily to train the mind so that our children may become the keenest business men or the most successful professional men of their generation; it is primarily to develop character; it aims at

manhood and womanhood after the pattern of Christ. The training of the body alone gives the world John Sullivans—mere brutes in human form. The training of the mind alone gives the world Aaron Burrs—conscienceless leaders exploiting the masses for their own aggrandizement.

That is all very well in theory; but how about the practice? Our Methodist friends send their children to the godless public schools. Do they really hope to see them grow up as model Christians?—A. P.



*The N. Y. Evening Post* recently devoted some space to the Speer system of teaching arithmetic, which has had a trial in Chicago, and over the merits and demerits of which discussion has raged fiercely there and in other cities which have tried it experimentally.

At the foundation of the Speer system is the idea that the formal side of arithmetic as it is commonly taught—the use with young children of numerals, the learning of the multiplication table, the usual study of division and fractions—gives at best only a parrot-like proficiency, instead of real perception. The positive starting-point is the theory that the most natural way for a child to approach mathematical ideas is by perceiving relations in size rather than relations as represented by numerals. The child is, therefore, required to compare values as he can estimate them by sight and touch in terms of volume, area, and length, instead of representing them by numerals.

Younger children are not even taught to count. With them instruction is begun by comparing the size of models, rectangular blocks, spheres, and hemispheres, prisms, cones, etc. Ratio is the keynote of the system. All the pupil knows of multiplication is that there are, say, four twos in eight, or four threes in twelve. That "four times two is eight" he does not know. To begin with, the rectangles drawn on the board for comparison in size are merely lettered, A, B, etc. After the child sees that the smallest figure A will be contained twice in B, and three times in C, B and C may be numbered, perhaps, 8 and 12, and then he is supposed to know, by feeling, that eight-twelfths equals two-thirds—in other words he is learning division and fractions without any of the usual difficulty. In the solution of problems, this perception of ratio displaces the ordinary multiplying and dividing.

When a child so trained comes, however, to dealing with figures on paper, he is quite unable to handle them. In an actual instance, a bright boy of eight years, who was given a

column of single figures and told to add them, seemed quite unable to get an idea of what was wanted. Finally, he said "What do you mean? Add them? I could make sixes out of them." At this time the child has to learn notation as a new matter, and by the time he has done this, he is quite unable to combine what he has learned about ratios with calculations, as he has to carry them out in figures. The system would do very well, were it not that the world's arithmetic as the child must learn to know it, depends upon numerals. Practically, the teaching of this system involves the disadvantage of cumbersome sets of models and special teachers.

There may be some good in the new fad, just as there is in the other of teaching how to read words by sight instead of by spelling. Yet the old spelling method carries the education of a child farther than 'sight-reading. in arithmetic, however, teaching the rudiments by objects is very essential to success. But that is nothing new. One of the best methods based on that principle is that shaped by E. Hentschel, according to which we ourselves [have published] some 16,000 graded arithmetical problems for elementary schools (B. Herder, St. Louis, Mo.) and which has been favorably received in all civilized countries.

J. F. MEUFUSS.



§ A secular journal, the *Washington Post*, (we find the quotation in the *Chicago Chronicle* of April 6th), has this to say on "the paternal trend in education:"

The support of colleges and universities by State governments affords an example of paternalism that is scarcely matched by any other fact or phase of American institutions. On what is it based? Where does the State get the right to lay and collect taxes on private property in order that a small proportion of its young people may have facilities for the acquisition of such learning as is obtainable in a collegiate and post-graduate course?

The same is true of elementary schools.





## The Religious World.

### DOMESTIC.

#### Margaret Shephard a Fugitive.

In the eyes of the law of New York State, Mrs. Margaret Shephard, the alleged "ex-nun," is a criminal fugitive, and her appearance anywhere in that State will be promptly followed by her arrest. The International Catholic Truth Society, in response to a challenge, procured one of her books, and submitted it to six lawyers, who unanimously pronounced it obscene and its sale a crime against the laws of the State of New York. The District-Attorney of Brooklyn and the Civil Magistrate discouraged prosecution for fear of "stirring up religious hatred," etc. The Catholic Truth Society thereupon applied to Mr. Anthony Comstock, who instantly declared that the book had been pronounced obscene by the highest courts in England and in New York State, and that he would stop its sale. Through his influence a warrant was issued for Mrs. Shephard's arrest, but when the police sought her she had fled the city, and her management announced to the waiting audience that "Mrs. Shephard's lectures are in definitely postponed." The local board of the Truth Society had already driven her out of Trenton, N. J., and wherever it is represented it will pursue similar tactics in regard to this corrupter of womanhood and youth.



#### Program for the Second Polish Congress.

The committee appointed to make preparations for the second

American Polish Congress has sent out a sketch of the work to be carried out at the congress.

Buffalo has been proposed as the best place for the holding of the Congress. The Pan-American Exposition will reduce the rates on the railroads from all parts of the U. S., and consequently enable a larger number of delegates to attend.

The vital questions to be discussed and acted upon are as follows:

1. Representation of the Poles in the hierarchy of the U.S. There are two million Poles here and they have not a single representative among the bishops; not even a vicar-general.

2. The parochial school. Under this head will fall the discussion as to textbooks and a uniform system of teaching; furthermore the question of building a teachers' institute for the training of young men to take positions as teachers and organists in the Polish parishes. The Poles have a seminary in Detroit for the education of Polish priests, and it would seem to be a necessity to provide for Polish teachers.

3. Union of action between the Poles in the U. S. and those of Poland. This is to be brought about by keeping the European Polish press better informed on Polish matters here in the United States. The Poles in Europe have the same opinion of their brethren in the U. S. as the Germans had of their brethren in America, until, by congresses and the like, a better appreciation was formed.

4. Polish business interests. By this is understood the forming of colonies after the example of the Germans. Furthermore the protection of Polish workmen, who under the common appellation of "Huns and Slavs," are not deemed worthy of any consideration.

5. The establishment of a "fund for educational purposes and the advance of Polish industries." This is to be brought about by an assessment of one cent a month on all Polish men.

6. The appointment of committees to carry out the work proposed by the Congress.

As to voting, the following rules have been laid down: 1. Every rector of a Polish parish has one vote. 2. For every five hundred souls a parish can send one delegate. 3. Every society of from 50 to 200 members may send one delegate; for more than 200, a second. 4. A society which has less than 50 members, can



unite with another small society and send one delegate. 5. Every editor of a Polish paper who has favored the calling of the Congress is entitled to one vote. 6. Each delegate has only one vote and can not act as proxy for another.—BEZIMIE.



**The Federation Movement.** Bishop McFaul, in a letter to the *Pittsburg Observer* (April 25th), concedes that the report of the Subcommittee on Federation is a discouraging document and attributes it to the fact that "Catholics in general have not taken much interest" in the movement. He advises the press to keep discussing it "until we approach more closely to harmony of ideas and action."



**Two New Bishops.** The appointment is confirmed of Vicar-General J. J. O'Connor to the see of Newark, and of Msgr. Wm. H. O'Connell, Rector of the American College at Rome, to the see of Portland, Me. The *Opinion Publique* (April 27th) expresses the keen disappointment of the French-Canadian Catholics, who are very numerous in Portland, over the appointment of a priest not of the Diocese nor of their own nationality, and the hope that he will at least appoint a Canadian vicar-general.



.... The Rev. Luke Evers, of St. Andrew's Church, New York City, has obtained permission from Rome, for ten years, to say mass in his church at 2:30 A. M. on Sundays and holy-days, for the benefit of the men employed in the big newspaper offices which are situated within a stone's throw from St. Andrew's.

.... The Apostolate Fathers of the Cleveland Diocese, according to the *Pittsburg Observer* [No. 47], are now giving missions to non-Catholics also in German.

.... Now that the wife of Dr. Benjamin De Costa, the well-known convert, is dead, it is expected that he will enter the priesthood.

## FOREIGN.

### Portugal.

Our readers know from the reports in the daily papers of the religious disturbances that have recently agitated Portugal. On April 10th, a delegation of Catholics, headed by His Eminence Card. Netto, Patriarch of Lisbon, waited on King Carlos and presented to him a petition bearing the signatures of thousands of persons of every rank and station in life, setting forth, according to the *Correo Español*, that the religious congregations by no means come under the law voted after the fall of Dom Miguel I., but, on the contrary, being a blessing and a help to the land, ought to be officially recognized, instead of being put under the ban, in violation of the common law and the public weal. The King's answer was non-committal.

The Holy Father has addressed a letter of encouragement to the Portuguese bishops.



### Canada.

The Catholic bishops of Canada have addressed to the King of England, through the agency of Cardinal Vaughan, a memorial dealing with the oath of accession and asking to have its provisions insulting to Catholics eliminated.



### Great Britain.

A motion by Mr. Roche, member from East Galway, demanding facilities for a university education for Catholics in Ireland, without restrictions violating their religious feelings, was lost in the House of Commons on April 22nd, despite the earnest support of Mr. Arthur Balfour, whose views are at variance with those of a majority of his party. He asked the House whether it was decent or tolerable to continue to starve education on account of prejudice. Ireland, he said, was behind England, France, Germany, the United States, and the colonies, and her educational needs would not be satisfied unless the course was followed which England had been driven to adopt in the matter of primary and secondary education.



**Germany.** The leading Catholic newspaper of Germany, the *Kölnische Volkszeitung* [No. 344], commenting on the bad blood stirred up by the latest pastoral letter of the Bishop of Fulda, suggests that the question of mixed marriages be put on a uniform basis for all Germany. As it is, the question whether a mixed marriage is valid, depends on the purely accidental circumstance if the Tridentine decree has been promulgated in a place or not, and much confusion and misunderstanding comes from this condition of affairs.

Those who have regretted the diversity of practice in our own country will watch the possible results of this sane and timely suggestion with interest.



**Russia.** The new Russian Minister of Education has permitted Catholic religious instruction to be given in numerous colleges and girls' academies where it was hitherto forbidden, with this provision, however, that it be given entirely in the Russian language and only such textbooks be used as are approved by the Ministry.

## *Sociological Questions of the Day.*

### **How Child-Labor Laws are Circumvented.**

Child-labor laws in Illinois, according to the report of the State Factory Inspector, are only partly successful. They have accomplished part of their aim to exclude children under fourteen years of age from employment in certain occupations, but in the protection of children above that age they have been a complete failure. The beneficent factory inspector, insisting, on the one hand, that no child shall work unless in fair physical condition, and, on the other, that no child shall work overtime, is not pleasantly regarded by the child-workers, for many children desire to work—or their parents or guardians desire them to do so—whose unfitness for working, both in point of age and physical condition, is marked. Again and again do the factory inspectors insist that a given child shall leave work and return to school, only to find themselves at last circumvented in some clever manner. Even marriage is sometimes resorted to in order to evade the law, the parents, usually immigrants, having learned enough of law to know that a married woman must be adjudged of legal age.



**Municipal Saloons.** An interesting experiment in dealing with the liquor problem is proposed in Great Britain by "The Public House Trust Com-

pany, Limited," under the direction of Earl Grey, which means to lease or purchase existing saloons, acquire all new licenses, and manage the properties as "municipal saloons," for the benefit of the local communities. The projectors of this scheme have a most ambitious program, hoping to promote temperance by "revolutionizing the entire saloon atmosphere," pushing forward the sale of non-intoxicants, and giving tea and coffee and food prominence over beer, whiskey, and spirits; and promising to devote all surplus earnings, over 5 per cent. interest on the capital invested, to the construction and maintenance of churches, schools, parks, theatres, libraries, hospitals, baths. The trial of such a plan would be of world-wide interest, but nobody who knows the conservatism of the British character will expect to see "municipal saloons" generally established in the early future.



The Zoarite Communists, who recently disbanded in Ohio, are going to start another community in the remote Northwest. They will take the precaution this time to get as far away as possible from railroad, telegraph, and postoffice, and will swear everlasting loyalty to Communism—until they change their minds again.



## Matters Musical and Artistic.

### Music.

*Some New Publications.* 'Adoremus,' is the title of a collection of hymns for Benediction service, compiled and published by Prof. Singenberger, of St. Francis, Wis. (One copy \$1.25. Twelve copies \$10.)

It is one of the most serviceable collections imaginable. Twenty-seven (27) of the best known masters of church musical art are represented with eighty-six (86) compositions to the various texts sung on the solemn occasion for which they are destined, thus offering great variety in conception. Most of the works are easy of execution. Though inexpensive, the work is a veritable treasure house for church choirs.

\* \* \*

'*Vesperae in Ascensione Domini*,' for three or four voices (and the anthem "Regina Coeli," for two voices, by Fr. Koenen), is also published by Prof. Singenberger, (per copy 30 cents.)

As is usual with the composer in his various Vesper compositions, the antiphons of the feast are added, so that there be no inconvenient changing of books during the performance of the whole service. The falsi-bordoni are simple, spontaneous, and of a devotional character. I know from experience that singers as well as the members of the congregation, if they hear them properly performed, are interested and impressed by these settings, in spite of their having for years been accustomed to the abominations called Vespers by Millard, Le Joel, Giorza, Wiegand, and others.

\* \* \*

'The Four Antiphons of the Blessed Virgin,' by P. Griesbacher, op. 40, are published by Fr. Pustet & Co., Ratisbon, Rome, and New York.

Each one of the four antiphons has received three different settings at the hands of the author. The "Alma Redemptoris" is pre-

sented first for four mixed voices "a capella," then for four mixed voices and organ, and finally for eight parts or rather double chorus "a capella." All the others are treated in the same order, except that the last setting is not always for eight, but for six, seven or eight part chorus. While these compositions are not of startling originality, choir directors will find them to be works breathing the real church spirit; written in a fluent, natural, and eminently musical manner, awakening devotion in the performer and hearer alike. Those for double chorus show the mastery of form of the composer and are bound to produce a beautiful and powerful effect if adequately performed.

JOSEPH OTTEN.



*The Effects of Decadent Literature on Music.* In a criticism of Charles Martin Loeffler's 'Death of Tintagiles,' in the N. Y. Times (quoted in *Public Opinion*, No. 12), W. J. Henderson traces the decadence of musical art directly to the decadence of literature.

What is to become of health in art—he asks—if the inspiration of the composer is to be sought in the wild philosophy of a Nietzsche or a Nordau, or in the hideous dramatic fantasies of a Maeterlinck or an Ibsen, and the Wagner idiom exaggerated without the Wagner consolidation of the arts? Is great music to be made by seizing on the foulness of nature, on the corruption of our mortality, on the rottenness of life? Are we to be asked to glorify the earthworm?

The decadent idea is not one upon which a healthy art can be reared. This kind of writing will not endure, and the music based upon it, songs of madness, disease, murder and "cold old crimes that were misbegotten," will be dead and forgotten, even among the curious, when the mass of the world's best music, made out of saner and wiser and healthier philosophy, will yet be played and sung and enjoyed as of yore.



## Art.

In reply to my critic  
*Tissot's Pictures Again.* regarding Tissot's  
 'Life of Christ,' [No  
 5] permit me to say :

That "the pictures and representations are numerous," *concedo*; that they are "reasonable," *distinguo*: As far as they do not offend all the principles of Christian art, *concedo*; as far as they are offensive to a well established, well founded traditional feeling and Christian sentiment, *nego*. This latter part, of course, applies, not to all and every picture, but to many in said 'Life of Christ.' That the representations are "impressionable" must be granted as it is the "opinion" of the reverend critic. I must, however, state and declare that, when strolling in leisure moments, through various picture galleries of Rome, Florence, Venice, Munich, etc., I felt another impression than that caused by gazing at the

paintings of Tissot. This, of course, is only a subjective sentiment or "opinion," and consequently to be treated as such and not otherwise. Impression, however, just as it is subjective, shows a great deal of that capacity of philosophical abstraction, which is not to be confounded with mere sentimentality. There must be some common root or ground where our principles of art criticism are based,—a foundation which is common to all individuals and is to be the guide of our subjective feelings and "impressions." Taken from this point of view, I deny that all—or even many, pictures of Tissot's 'Life of Christ' are "impressionable." As to the "more lasting idea of the true life of Christ" impressed by looking at Tissot's pictures, I do not deny that my Rev. critic was deeply imbued with it. I, for one, prefer Fr. Meschler's 'Life of Our Lord' for a true idea of the true life of our Savior.—P. AUGUSTINE, O. S. B.

## SCIENCE AND INDUSTRY.

Writing on the etiology  
*Etiology of Typhoid.* of typhoid, Dr. Foster  
 Palmer says in the *Medical Magazine* that it is not entirely a water-borne disease, as is generally supposed, but, as the observations of Sir Charles Cameron of Dublin show, may frequently be air-borne. This conviction is by no means necessarily in conflict with previous experience of typhoid as a water-borne disease; it is only on a par with the discoveries with regard to malarial fevers. As these fevers, although essentially air-borne, may by the absorption of their organisms become water-borne or mosquito-borne, so, by the evaporation from the soil of water containing typhoid organisms, typhoid may in a like manner come to be in a limited sense an air-borne disease. For the prevention of typhoid, as of all other diseases, the great desiderata are good and plentiful supplies of air and water—one is useless without the other. For real practical purposes we can draw no distinction between air-borne and water-borne

disease. Indeed, all such carriers of infection may be looked upon as being in reality only proximate causes of disease. The immediate cause in most of the greater epidemics is to be found in the susceptibility of the individual. The microbes of typhus, of diphtheria, of influenza, and even of typhoid must be frequently present in a greater or less degree in the air we breathe and in the water we drink. Yet unless a certain pathological condition obtains in the human body, by reason of which it becomes a suitable soil for the organism, it is very doubtful whether such microbes will grow and flourish.—H. ST.



### *The Dangers of Vaccination.*

Dr. Levenson, in an interview lately reported in the *Sun*, says some things about vaccination which deserve careful attention. The following are his four main points: First—smallpox is a light disorder and only becomes serious by injudicious treatment.



Second—vaccination provides absolutely no immunity from smallpox. Third—vaccination—the disease produced by vaccination—is one of the most dangerous forms of blood poisoning known. Fourth—through the medium of vaccination other very serious diseases are introduced into the system, such as cowpox, scarlet fever, syphilis, consumption, cancer.

There is a long list of most loathsome and fatal diseases, any of which the recipient of disease-generating matter from a sick cow is liable to take. And yet physicians, as industrious and persistent as mosquitoes, keep jabbing this pestiferous poison, nolens volens, into every man, woman, and child in good

health that they can lay their hands on; and they get laws made to give them the privilege of thus attacking their victims and squirting poison into them.

In prefacing his statements Dr. Levenson said "that the opinions and assertions he made were not those of one man who might be laughed down, but the conclusions drawn from voluminous evidence collected in the course of years by medical men of unquestioned standing all over the world. Second, that although it was impracticable in an interview to adduce proofs of everything he said, he stood ready with such proofs for any one who might wish to challenge his assertions."

## Book Reviews and Literary Notes.

*A Round of Rimes.*—By Denis A. McCarthy. Boston. Review Publishing Company.

The title of this little book gives a very good idea of its contents. Some of the "rimes" are pointed, spontaneous, and humorous; others are lively, and still others, sentimental. The book will repay the reader for the hour spent in turning its pages.—S. T. O.



### Literary Notes.

A reverend correspondent writes us: 'The Literature of All Nations' is a new work, by E. R. Du Mont, Chicago, in ten volumes, at \$11.50.

Let a Catholic donate his money to the poor, before ever buying a work that gives our Catholic literature hardly any justice or mention. The work is biased, as the article on Luther, vol. VI., shows. I think it is the same firm that edited 'Six Thousand Years of History of the World,' a very biased and thoroughly unreliable publication, sold almost with the same tricks: a fellow comes along, praising the newest, etc., and placing it "cheaply" with "representative people"; lying that in other States the volumes sell for \$35, and many priests, as Dr. so and so, have subscribed. Give the fellow the cold shoulder.—J. G. SAILER.

—We learn from a circular of H. Welter, the Parisian publisher (Rue Bernard-Palissy, 4), that he has in preparation a facsimile reprint edition of the famous 'Codex Liturgicus' of Joseph Aloysius Assemani, the rarest liturgical work in existence, of which single copies have lately fetched as high as £112. The work, which is a collection of the rituals, missals, pontificals, breviaries, etc., etc., of the Universal Church, was originally published at Rome, in 1749-1766, in thirteen quarto volumes. The new edition is to comprise the same number of volumes and will be completed before 1904. Subscriptions are received, up to May 30th, at \$96; after July 1st, at \$120.



### A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies this list and has the books in stock.]

*A Year of Life.* By Wm. S. Lilly. \$1.50.

*Faith and Folly.* By Rt. Rev. Msgr. J. S. Vaughan. Net \$1.60.

*A Harmonized Exposition of the Four Gospels.* Vol. II. By Rev. A. E. Breen, D. D. Net, \$1.

*The Great Supper of God, or Discourses on Weekly Communion.* By Rev. Stephen Coube, S. J. Net, \$1.

*Memoir of Lady Chatterton.* By Edward H. Dering. Net \$2.50.

*Come Holy Ghost, or edifying and instructive selections from many writers on devotion to the Third Person of the adorable Trinity.* By Rev. A. A. Lambing. Net \$1.50.

*Before the Most Holy, (Coram Sanctissimo.)* By Mother Mary Loyola. Edited by Father Thurston, S. J. Net 45c.



## The Editor's Notebook.

We have already referred (in No. 5) to the disparition of the *Courrier du Canada*. Editor Tardivel of *La Vérité* (No. 38), says that Mr. Thomas Chapais, who published and edited the *Courrier* for seventeen years, is one of the best writers in Canada, and that the fact that he has been compelled to suspend his paper shows that it has become practically impossible for a serious daily newspaper to hold its own against the sensational press. The public wants fudge and rot.

And that in the Catholic Province of Québec, to which we have been so often pointed for proof that a Catholic daily paper on American soil was not only a possibility but a glorious actuality. Now that the *Courrier du Canada* has disappeared, we do not believe there is a single daily journal in the Dominion in either language that deserves to be called Catholic. On the contrary, it is the Catholic Province of Québec which has given us that mock-monster, the Catholic yellow journal!! Think of it—a Catholic yellow journal! If you desire to get acquainted with one, order a few specimen copies of *La Presse* of Montreal.



A New York minister has startled society by publicly declaring that the Easter contributions in the churches were largely the gains of the gambling-table. Confirmation comes from every side that during recent years card-playing for stakes has been increasing among American women, who formerly would have felt insulted by a proposal to hazard for cash or prizes.

Home gambling for prizes in this country for twenty years has undoubtedly increased the gambling spirit through planes of American society to which the vice was previously unknown. Nor can it be denied that the churches of many creeds have abetted this unintended revival of a dangerous and demoralizing vice. When churches refuse money got by questionable methods they will be in a position to check the increasing mania of gambling in public and in private.

The following note from the *Catholic Sun* [April 12th] is germane to the above subject:

When a pastor, as Father Carroll of Jersey City did on last Monday night, has to resort to means to "stop cheating" at church euchres, it is time for him to abolish the cause of the evil altogether. It is better sometimes to tackle the cause rather than the effect.



Editor Gough, of the Chippewa Falls *Catholic Sentinel*, who, we believe, attended the famous "lemonade banquet" at Dubuque, says that Bishop Spalding's reply to Archbishop Ireland's sermon should go down into history. The Bishop said, according to Mr. Gough (*Sentinel*, April 25th):

America has grown so unwieldy under the treatment of the Archbishop's friends, that no man can either love or hug her any more.

Here is another bit from Bishop Spalding's address, culled from the report of the *North-western Catholic*:

After all the patriotism here to-day, I don't see how we can drink to our country in cold water. The Roman has said that an orator is a good man who is skilled in the art of speaking, so probably a patriot is best when he is not a speaker. If this is so, the American is the greatest patriot.

We are sorry the Bishop's address was not printed in full in the papers. It was the best thing uttered on that occasion.



Rev. Dr. James M. Buckley, editor of the N. Y. *Christian Advocate*, declared before the New York East Conference of the Methodist Episcopal sect the other day, that during the past year he had refused \$43,000 worth of advertising on the ground that he could not endorse the articles sought to be advertised, such as patent medicines containing injurious ingredients, etc. The present writer has found, during an experience of over seven years, that such a large portion of current advertising is objectionable for one reason or



other, that a conscientious publisher may as well sacrifice the small income he could derive from entirely unobjectionable ads. and give his undivided time and attention to making his journal more readable. That is one reason for the line our readers find at the bottom of page eight each week in THE REVIEW.



In the address quoted above Dr. Buckley also said that he refused to set apart a special department in the *Advocate* for the publication of temperance news, because, "if temperance news were to be presented under a temperance label, those who most need to read that column would be certain to skip it."

The same applies [with still greater force to specifically temperance papers; though they may do some good in the way of furnishing zealous advocates of the cause with pertinent facts and strong arguments. The best way of advancing temperance, we have always maintained, is by practicing it yourself and inculcating its necessity, and especially its supernatural motives, casually, in an unobtrusive and consequently all the more effective way.



Another opinion in which many will agree with Dr. Buckley, is that it is an absurdity to have children of six and eight years, barely able to sign their names, brought forward to take the pledge, promising not to drink intoxicants.



The Rev. Dr. D. J. Stafford, of Washington, is now lecturing under the auspices of the Methodist Star Lecture Course, according to the *Catholic Columbian* [April 13th.]



*Ainslee's Magazine* [No. 3] has an interesting paper, by Edwin Emerson, on "Automobiles To-Day." The whole country seems to have gone automobile-mad. Barely one year ago there were but ten manufacturers of automobiles in America, while now there are more than three hundred. The best automo-

bile, so far, is the electric. It is easiest to manage, makes no noise, does not give off offensive odors, and can be run without skill. Its drawbacks are undue weight and bulkiness and runs confined to narrow limits. The steam motor, too, is unwieldy and expensive, no matter what fuel is used. The most economical and the lightest is the gasoline motor; but it is affected by atmospheric conditions and annoys by its penetrating odor. The same is true of the petroleum motor. All automobiles have their good and bad points, and improvements must be made before any one system can be pronounced a success. The price of automobiles is still very high, ranging from \$500 to \$10,000; but within a few years, when it will have ceased to be a mere diversion for the wealthy, prices must drop, as they are dropping now in France.



Rev. Dr. Lambert shows in the *Freeman's Journal* (April 13th) that neither does evolution necessarily imply the mode of natural selection, nor does natural selection necessarily imply evolution. So, natural selection, if granted, does not prove evolution. He shows furthermore, that the solution of the problem is not within the field of the natural sciences, because these can not determine the direction of creation's movement without a knowledge of the teleological end, and this end or objective of creation is known only to the Creator and can be known to man only by a revelation from the Creator.



A leading Cincinnati minister recently prayed for those in his congregation who were too proud to kneel and too lazy to stand.



The editor of a country paper died recently and 977 delinquent subscribers viewed the remains. Of that number 966 bowed their heads and sadly muttered: "He was a bright, industrious man, but he couldn't save his money."



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